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*Nachgelassene Aufgaben für die Theologie des 19. Jahrhunderts.* Von R. Seeberg. (Berlin : Buchhandlung der Berliner Stadtmission, 1900 ; pp. 32 ; M. 0.50.) Three leading movements of the nineteenth century are here considered in their relation to theology : (1) the application of the historical method with the ideal of development to the Bible and to church history ; (2) the advance in empirical psychology ; (3) the emergence of the practical spirit, which judges the value of institutions by their efficiency. In all these lines the foundations have been laid for lasting progress. We may expect from historical exegesis an accurate representation of primitive Christianity against the background of the religion of the Old Testament ; from a "sacred psychology," light on the problem of the acceptance of historic dogmas ; from the practical spirit of the age, a solution of the difficulties due to the union of church and state. A readable and suggestive address.—*Theologie und Kirche.* Von Adolf Deissmann. (Tübingen : Mohr, 1901 ; pp. 22 ; M. 0.55.) Modern Protestant theology, in its attempt to become a true science, refuses to recognize ecclesiastical control. Hence the alienation of theology and church. This unfortunate break is to be healed, not by mutual compromise, but by the recognition of theology as the science of religion, and of the church as the promoter of religious life. Genuinely religious theologians and churchmen of truly scientific spirit will not be far apart. A most attractive discussion.—GERALD BIRNEY SMITH.

*The Divine Origin of Christianity Indicated by its Historical Effects.* By Richard S. Storrs. (Boston : Pilgrim Press, 1901 ; pp. xiv+674 ; \$2.) This is a reprint of a work which was copyrighted in 1884. Its merits have given it a wide circulation. In ten lectures it treats of the external evidences of the divine origin of Christianity. It sets forth the new conceptions of God, of man, of the duty of man toward God, of man's duty to man, and of the duties of nations toward each other, which the new religion has introduced. It traces the effects of Christianity on the mental culture and moral life of mankind and on the world's hope of progress.—*Oliver Cromwell.* Von Otto Schnizer. (Calw und Stuttgart : Vereinsbuchhandlung, 1901 ; pp. 283 ; M. 2.) The introductory chapter gives a résumé of England's ecclesiastical history from Henry VIII. to the end of the reign of James I. This is followed by an account of Cromwell's early years, the rise and character of the Puritans, the unparliamentary reign of Charles I., the meeting of the Long Parliament, the civil war, the reorganization of

the army, the conflict between the Presbyterians and the Independents, the execution of Charles, and the protectorate of Cromwell. Barring here and there an error in date and minor inaccuracies of statement, the German reader will gain from these pages an intelligent view of the great commoner and of the stirring events in which he was the commanding genius.—ERI B. HULBERT.

*Christianity as an Ideal.* By P. H. Waddell. (London: W. Blackwood & Sons, 1900; pp. 211; 3s. 6d.) The author has his own philosophy of religion, and he presents it "as a contribution toward a liberal theology." He finds the ultimate ground for religion in the inherent necessity for man to posit faith in an ideal. In the older Hebrew thought this idea was presented to the mind as purely external; later there is a development which brings the ideal nearer to humanity. This development culminates in Christ, who presents the ideal as an unrealized possibility within humanity. Man is the son of God: he needs to realize his sonship. Words are inadequate to describe the ideal; it must be set forth in terms of character and life. Therefore Christ taught no creed. The infinite task of the church in every generation is to present the ideal in terms of conduct and character. Pursuit of the ideal is its own reward. The present transition in religious thinking is due to a transfer of emphasis from a creedal expression to a character-expression of the ideal. There are many luminous sentences in the book; while, on the other hand, there are whole paragraphs where one is not quite sure just what the author means—words are such poor vehicles for philosophical ideas as well as for the religious ideal. However, the general movement of the book is clear, and especially the concluding chapter, where the author is dealing with the problem of transition, or, as he calls it, "The Return of the Ideal." —HENRY T. COLESTOCK.

*Aspects of Revelation*, being the *Baldwin Lectures* for 1900. By Chauncey B. Brewster. (New York: Longmans, Green & Co., 1901; pp. 304; \$1.50.) The seven lectures, delivered on the Baldwin foundation before the students of the University of Michigan, bear the titles: (1) "A Revelation in Nature;" (2) "A Revelation in Man;" (3) "A Revelation that Reveals;" (4) "A Revelation of Personality;" (5) "A Progressive Revelation;" (6) "The Revelation Consummated: God in Christ;" (7) "The Revelation Continued: Christ in Man." Revelation is conceived, not as the mechanical impartation of intellectual